the will. When we talk of moral good being seated in the huart, we should distinguish between what we refer to feeling, what to volition, what to the decisions of the moral faculty. As to faith, the belief in the unseen, the absent, nay, at times, the incomprehensible, it is fully as much a constituent of the intelligence, as of the heart or affections.

In taking up the subject of the Will, we regard it as of great moment, that it should be looked upon as a distinct power or energy of the mind. Not that we mean to represent it as exercised apart from all other faculties ; on the contrary, it blends itself with every other power. It associates itself with our intellectual decisions on the one hand, and our emotional attachments on the other, but contains an important element which cannot be resolved into either the one or other, or into both combined. The other powers, such as the sensibility, the reason, the conscience, may influence the will, but they cannot constitute it, nor yield its peculiar workings. We have only by consciousness to look into our souls as the will is working, to discover a power, which though intimately connected with the other attributes of mind, even as they are closely related to each other, does yet stand out distinctly from them, with its peculiar functions and its own province, " We hold that there cannot be an undertaking more perilous to the best interests of philosophy and humanity, than the attempt to resolve the will into anything inferior to itself. In particular it may be, and should be distinguished from that with which it has been so often confounded, the emotional part of man's nature.

The following seem to be the characteristics of the Emotions. First, there is an attachment to, or a repugnance from, certain objects contemplated,—there is a drawing towards them when under one kind of feeling, and a drawing from them, when under another description of feeling. Under the

influence of hope, for instance, we, as it were, stretch forth our hands towards the object, and in fear we shrink from it. Secondly, the mind, when under feelings, is in an excited or moved state—hence the name, emotions. This excitement is characterized by the thoughts running with great rapidity in a particular train or channel, and by a marked influence on certain bodily organs. Those marks are to be found in all the common emotions, such as joy and grief, hope and fear, good will and hatred.